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The Preaching of Peter

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Repository Citation

Arbogast, Kathleen and Dupertuis, Rubén R., "The Preaching of Peter" (2021). *Roman World Lab*. 2.
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The Preaching of Peter

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For a brief introduction to the *Preaching of Peter*, please visit
<https://romanworldlab.wordpress.com/pp-translation/>

Legend:

Underline = Reference

Bold = Quotation of the Preaching of Peter

Abbreviations:

Strom. = *Stromateis*

Ecl. = *Eclogae Propheticae*

Comm. Jo. = Commentary on John

Fr. 1a Clement of Alexandria, *Strom.* I.29.182.3:

And in the Preaching of Peter, you would find that the Lord is named “**Law and Word.**”

Fr. 1b Clement of Alexandria, *Strom.* II.15.68.2:

In the Preaching, Peter addressed the Lord as “**Law and Word.**”

Fr. 1c Clement of Alexandria, *Ecl.* 58:

The Savior himself is called “**Law and Word,**” as Peter said in the Preaching.

Fr. 2a Clement of Alexandria, *Strom.* VI.5.39.1-3:

Peter says in the Preaching: “**Therefore know that there is one God, who made the beginning of all things and has power over their destiny**”; and, “**The Unseen, who sees all things, the Uncontainable, who contains all things, the Unlacking, of whom all things are in need and because of whom all things exist, the Incomprehensible, the Everlasting, the Incorruptible, the Uncreated, who created all things by the word of his power,**” from the gnostic scripture, that is to say of the Son.

Fr. 2b Clement of Alexandria, *Strom.* VI.7.58.1:

For in fact, **“God is one, who made the beginning of everything,”** Peter writes.

Fr. 3a Clement of Alexandria, *Strom.* VI.5.39.4-40.2:

Therefore he continues: **“Do not worship this god as the Greeks do;”** ... Peter himself will explain, continuing **“that they are carried away by ignorance and have not known God”** as we have according to our complete knowledge. **“They shaped what God gave them power over for their use—wood and stones, bronze and iron, gold and silver—and, forgetting their material and use, they set up slaves of the mundane, and they worship them. And they worship that which God had given to them as food, the birds of the air and the fish of the sea and the reptiles of the land and the wild beasts together with the four-footed herd animals of the field, weasels and mice, as well as cats, dogs and apes; they even sacrifice their own foods as sacrifices to edible animals and offer the dead to the dead as if they are gods. They are ungrateful to God, denying his existence through these actions.”**

Fr. 3b Origen, *Comm. Jo.* XIII.17.104:

[In] the words of Heracleon—which are taken from the writing entitled Preaching of Peter ... he claims that Peter taught: **“You must not worship like the Greeks, who accept material things and serve wood and stones.”**

Fr. 4a Clement of Alexandria, *Strom.* VI.5.41.1-3:

He will continue again as follows: **“Do not worship like the Jews; for they think that they alone know God, but also do not recognize him, serving angels and archangels, the month and the moon. And if the moon is not visible, they do not observe what is called the first Sabbath, and they do not observe the New Moon, nor the Unleavened Bread, nor the feast, nor the Great Day.”**

Fr. 4b Origen, *Comm. Jo.* XIII.17.104:

“Do not worship the Divine like the Jews, since they think that they alone know God, they are also ignorant of him, serving angels and the month and the moon.”

Fr. 5 Clement of Alexandria, *Strom.* VI.5.41.4-6:

Then he adds the conclusion to the inquiry: **“And so as you learn piously and rightly the things we give to you, observe them, worshipping God anew through Christ. For we found in the scriptures that the Lord says: ‘Look, I am arranging a new covenant for you, not like the one I arranged for your fathers on Mount Horeb.’ He arranged a new covenant for us; for the ancient practices belong to the Greeks and Jews, but we, who worship him in a new way, as a third type, are Christians.”**

Fr. 6 Clement of Alexandria, *Strom.* VI.5.43.3:

On account of this, Peter says that the Lord declared the following to the apostles:

“Therefore if anyone from Israel wishes to believe in God through my name, having repented, his sins will be forgiven. And after twelve years go out into the world, that no one may say, “We did not hear.””

Fr. 7 Clement of Alexandria, *Strom.* VI.6.48.1-2:

Now in the Preaching of Peter, the Lord says to the disciples after the resurrection: **“I chose you twelve, because I judged you to be disciples worthy of me,”** (whom the Lord willed,) **“and believed you to be faithful apostles. I am sending you into the world to preach to the people inhabiting the earth, so that they know that there is one God through faith in me,”** (the Christ,) **“and to show them what is going to happen, in order that those who heard and believed would be saved, while those who did not believe would testify that they heard, being unable to use the excuse: “We did not hear.””**

Fr. 8 Clement of Alexandria, *Strom.* VI.6.48.6:

And it was said from above to every rational soul: **“If one of you, who did so many things in ignorance because he has not known God clearly, comes to know God, he should repent so that all his sins will be forgiven.”**

Fr. 9 Clement of Alexandria, *Strom.* VI.15.128.1-2:

For which reason, even Peter in the Preaching, speaking concerning the apostles, says:

“And having opened the books which we had from the prophets, who named Jesus as the Christ—sometimes through parables, sometimes through enigmas, sometimes clearly and literally—we found his coming and death and crucifixion and all the rest of the many punishments which the Jews inflicted on him, and the resurrection and the ascension into the skies before Jerusalem is established, how all these things—what was necessary for him to suffer and what will happen after him—had been written. Therefore because we knew these things, we believed in God through what has been written about him.”

Fr. 10 Clement of Alexandria, *Strom.* VI.15.128.3:

And soon after, he again continues, demonstrating that the prophecies have come to pass by Divine Providence as follows: **“For we knew that God truly commanded these things, and we say nothing apart from scripture.”**

Sources for the Greek text:

For Clement of Alexandria, *Stromateis*: L. Früchtel, O. Stählin, and U. Treu, *Clemens Alexandrinus*, vols. 2, 3rd edn. and 3, 2nd edn. [Die griechischen christlichen Schriftsteller 52(15), 17. Berlin: Akademie Verlag, 2:1960; 3:1970]: 2:3-518; 3:3-102.

For Clement of Alexandria, *Eclogues*: L. Früchtel, O. Stählin, and U. Treu, *Clemens Alexandrinus*, vol. 3, 2nd edn. [Die griechischen christlichen Schriftsteller 17. Berlin: Akademie Verlag, 1970]: 137-155.

For Origen, *Commentary on John*: C. Blanc, *Origène. Commentaire sur saint Jean*, 5 vols. [Sources chrétiennes 120, 157, 222, 290, 385. Paris: Éditions du Cerf, 1:1966; 2:1970; 3:1975; 4:1982; 5:1992]: 1:56-390; 2:128-580; 3:34-282; 4:44-360; 5:58-360.